1:Gabb N-5 (1873-1874) 1876
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Cacao is in great demand. The delicious sub-acid pulp is first sucked from the beans, which are roasted and ground on the chicha board, or stone into a coarse paste. It is the greatest luxury they possess. And still, I have never seen a young cacao tree belonging to an Indian. They depend for their supply on the old trees, planted by past generations. I have known an Indian make a two days' journey to collect a little cacao, when less labor would plant him fifty trees near his house. 222 272

Fishing is rarely performed with hook and line. They have two methods. One is to shoot the fish from a canoe (all the canoes belong to foreigners), or from the shore, or a rock. They use very long arrows, described previously, and are quite expert. Another method is to select a channel of the river beside an island. A frame-work is built at each end, of sticks and cane, which extend completely across the stream. When everything is ready, the people stationed at the upper end rapidly cover the frame-work with the leaves of the cane, so as to stop the water running through. Those at the lower frame, also spread on cane leaves, but thinner, only so as to keep the fish from passing through. Both parties must work at the same time, and as rapidly as possible, because as soon as the fish find the level of the water lowering they attempt to escape, and I was told that it has sometimes happened that every fish has gotten away before the dams were finished. In the course of a few hours the water is so low that the fish congregate in the deeper pools and are shot with arrows, or even taken out by hand. 226

The only divisions of time known are the natural astronomical ones: the day, the lunar month, and the year. A glance at the vocabulary will show that special words are used for day in the abstract as distinguished from night, and for to-day, to-morrow, day after to-morrow, &c., and for yesterday, &c. The month is called by the same name as the moon, "*si*." The year is counted from dry season to dry season, and is recognized by the ripening of the flower-stalks of the wild cane, on which they depend for arrow-shafts. It is called *da-was'* from this connection. 805

The local diseases of the country are fevers, acquired by going to the coast; or by the hill people, by going down to the low lands. They sometimes seem to become epidemic, due to an unusually wet season, or to the continuance of the rains throughout what should be a dry season. The summer of 1874 was particularly fatal in this respect. Rheumatism is common, especially with the older men. It is brought on by much exposure to rain, and by wading rivers when heated, on journeys. But the commonest infirmities are indolent ulcers, usually on the legs. They originate from any little scratch or bruise, and are the result of the low vital state of the system, due to a bulky but innutritious diet. A wound which, in a person in good health, would heal in a week, may result with one of these people in a sore lasting years, and perhaps at times involving an area twice as large as the hand. 164

Of remedies, they may be safely said to have none. They are learning 757

1:Gabb N-5 (1873-1874) 1876
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darkness	koñg+tu-i'-na	"The day darkens" (either from clouds or towards night). 192x
daughter	je+la+ra'-kur	*Já*, my, *la* (*la-la*) son; *č-ra'-kur*, woman. For note on *já*, see *son*.
daughter-in-law	jak'+č-ra	See father-in-law. *č-ra*, (*č-ra'-kur*.)
day	nyi'+we	Contradistinguished from night. 192x
	koñg	Used in all other connections; as *koñg se*, a cold day. 805
to-day	in'-ya	
to-morrow	bu-lo'	
day after to-morrow	bui'+ki	This *ki*, is apparently "more."
3d day future	m-nyar'+ki	*M-nyar*, three.
4th " "	keng'+ki	*Keil*, four.
5th " "	skang'+ki	*Skang*, five.
6th " "	ter'-i+ki	*Teri*, six.
7th " "	ku'-gi+ki	*Ku'-gi*, seven.
8th " "	pai'+ki	*Pa'yi*, eight.
9th " "	koñg+su-ni'-to	*Su-ni'-to*, nine.
10th " "	koñg+d-bob'	*D-bob*, ten.
11th " "	koñg+d-bob+ki+et'	See eleven.
yesterday	chi'+ki'	
day before yesterday	bo'+kli	*Bo* (*but*), two.
3d day past	m-nyon'+li	
4th " "	ka'+ri	
5th " "	skan'+i	
dead	i-da-wo'+wa	See *to die*.
debt	mu'+i	See *money*. 192x
deep	i-shu+tyñg'	*I-shung*, inside; *tyñg*, large; large inside.
	(di)+tyñg'	Deep water.
	wo+kû-chutk'	Applied to a *deep* vessel, when the mouth is contracted.
	wo+bli	The same, with the mouth not contracted.
deer	su-ri'	Large species.
	su-ri+ma-ru'	Small species; *ma-ru'*, reddish.

1:Gabb N-5 (1873-1874) 1876
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192 to wrap	l-bĕ-ku′-wa	
to wring	l-wo+bĕ-tru′	See to roll.
wrinkled	jŭ-ku-nu-jŭ-ku-nu′	
wrist	u-ra+wo′+bak	
[805] year	da-waa′	The year is counted by the dry seasons when the flower stalks of the river cane are ripe and fit to cut for arrow shafts.
yellow	taki-ri′-ri	Bright yellow.
	dŭ-ku′-lum	Brownish yellow.
yes	he	Synonymous; *Aĕ* is most commonly used.
	tu	
yesterday	chi-ki′	
you	ha	
young	pu′-pu	
yourself	me	Only used in compounds; see note on pronouns.

383 occasionally used on the dug-out canoes. This rubber has to be beaten before applied. It is put on cracks or fragile places in the boat, and the glue from the *tuskra*' palm (see p. 19) is put on top of this (see p. 15). Pieces of old rubber inner tubes collected from the coast are used by the boys for sling shots (see p. 8).

[439 524]

281 **Skins.** Hides are sun-dried without any preservative, buzzards and chickens being allowed to pick the skin clean. They are used for beds (see p. 13), to dry cotton (see p. 16), corn, and other grains (see p. 9), and for drums (see p. 29).

322 **Wood and Stone.** Wood is important for the houses of the *Boruca* (see p. 11), for the low benches, mortars to husk grains, shafts of agricultural implements, weaving implements, canoes, fishing gear, and, occasionally as hives for bees. The only use of stone at present is for grinding corn and cacao.

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[Continued p. 20-B, first paragraph]

MEASUREMENTS OF TIME

805 [825] The first four hours of the day are told by cock crows.[32] The Indians talk of the "first crow of the cock; the second," etc., up to the fourth. From then on the telling of the hour is dependent on the breaking of dawn and the sun. The *Boruca* also watch the moon, using its various stages during the month as a gage for planting and even for cutting a tree. They also calculate the divisions of the year by the

[continued p. 20-B, second paragraph]

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844 [783] **Birth.** Before the birth of a child, as well as after the birth, the house is purified with the incense of copal (*Protium costaricense* [Rose] Engler) (see p. 24), mixed with castor oil, or, sometimes, with the oil from the copaiba or *camíbar* tree (*Prioria copaifera* Griseb.) which grows in the Diquis Valley. The oil is used only as a binder, and to add to the burning quality. This mixture is put in *comales* (see p. 19) under the bed. The mother is given a purgative of *cordoncillo* (see p. 11), both before and after the birth, and is also given the liquid left from boiling the bark of the *camíbar* tree. The umbilical cord is cut with a knife made of cane, *caña blanca* (see p.

[continued p. 20-B, third paragraph]

[32] Pittier, 1941, p. 84, also calls attention to this fact.

Miscellaneous. Candles are made from wax of the *jicote*, a wild bee, and from the wax of the wild wasps. Clothes are washed with *jaboncillo* (*Leguminosae* sp.). This is a vine which grows near the river Diquis. The roots only are used, and are cut into pieces and mashed. When mixed with water, suds are produced, and it is an effective cleansing agent. Brooms are made of fern leaves tied to wooden handles. Cocoa-butter is found in every Boruca household. The women rub it in their hair so their hair will shine. It also has a common use as a salve for certain remedies, such as boils or sores on the legs. To make the butter, the cacao bean is toasted and then boiled. The grease rises to the top, and then is skimmed off and put on a *bijagua* leaf (see p. 9), or in a gourd, to cool and to solidify. The liquid remaining in the pot is drunk. This is called *tivia* in Spanish and *kao* in the Boruca tongue.

MEASUREMENTS OF TIME

moon as well as by the calendar of the *ladinos*. Most of the Indians have no conception of their age. The numeral count of these people runs from one to eight, Spanish being used for the remaining numbers. Foodstuffs are measured by hand-fulls or by gourds. There does not appear to be indigenous methods for weighing.

CYCLE

8). The end of the cord is burned with *tocolote*, the colored cotton. White cotton is not used. The cut part is buried where the child is born. In cases when the cord is slow to fall off the infant, the dust from the *bajareque* of the house wall is mixed with cinnamon and applied to the babe. After birth, the child is bathed in the liquid remaining from boiling three plants. One is a grass which grows in the savanna and is called *trik-kra'*. This is a very fine grass that has a little root resembling *tiquisqui* and yellow blossoms. The other plant grows by streams and is called *tʃu-kra'*. Pittier does not mention *trik-kra'* but cites *tsbu-krá*,[83] and gives the same use for it. Standley,[84] following Pit-

[83] Pittier, 1888, p. 93.
[84] Standley, 1937, p. 761, pt. II.

6:Stone E-5 (1956-1959)1962
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[P.25(A)]
Bribri
Cabecar

802 **Numerical System.** Both the Cabécares and the Bribri use the decimal system but have a complicated method of counting, depending upon the subject and, in part, the shape under consideration. The Cabécares, furthermore, have ordinal numbers. Gabb, Theil, Pittier, and Pozas [84] have already presented in detail the principles concerned with the numeration of these Talamancan peoples. In the present account, we reiterate the major points of these authors' observations and add some minor details of our own. Gabb and Pittier devote most of their attention to the Bribri, while Pozas has concentrated on the Cabécar.

The Bribri have six ways of counting. The numeral changes slightly if the subject is a person, an animal, a house, a round object, a large object, a plant or tree. The subject always precedes the number which differs slightly depending on this. There are, however, certain subjects which are followed not only by the number but also by a suffix or a word. In Bribri, for instance, a given tree, such as the *pejibaye*, is followed by the number and by the generic name "tree." The Cabécares have the same system with slight variations. In Cabécar, in the case of a given tree, the generic term is not necessary although it sometimes occurs. The common form is a word without meaning but which appears to be euphonic and obligatory, *káte*, which precedes the numeral.

804 **Measures.** There is no given method of measure. *Havas* and baskets serve on both sides of the range. The Pacific people and those in the Talamanca Plain are also accustomed to use [177] the Spanish measures such as *quintal*, *cajuela*, etc., as well as their indigenous method (*see* Trade).

● 805 **Measurements of Time.** The year is known in both languages by the term for summer or dry season, *duwas* or *duas*. The wet season is called *kaLikeska*, rain (*kaLi*) time (*keska*). The yearly divisions are indicated by these two terms plus those for the changes of the moon: [85]

[84] Gabb, 1875; Thiel, 1894; Pittier, 1904; Pozas, N.D.
[85] The terms given are Bribri. The same divisions are found in Cabécar, however, even though the words

NUMBERS AND MEASURES

805
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New moon	*si* (moon)	*pęLs* (new)
Growing moon	*si* (moon)	*tso* (half) *kęk* (sky)
Full moon	*si* (moon)	*tuLsi* (full)
Waning moon	*si* (moon)	*tuį* (less)

The day is designated by the movement of the sun in the following fashion among the Bribri:

dawn	*buLám*[95]	
early morning	*díwɔ*[96] (sun)	*kina* (came out)
from about 8 A.M. to midday	*díwɔ* (sun)	*camba* (half)
midday	*díwɔ* (sun)	*okaŋ* (up)
afternoon	*díwɔ* (sun)	*butána* (lowers) or
	díwɔ (sun)	*askewian* (spends itself or lowers)
evening	*díwɔt* (sun)	*kam* (gone) or
	díwɔt (sun)	*miam* (goes in)

A slightly simpler division is used by the Cabécar:

dawn	*kápir* (place)	*Kánirrawą́* (dawning)
early morning	*sąpira* (early)	
midday	*kąwó* (sun)	*mogi* (half)
afternoon	*komiskLá* (late)	

There are only two expressions for night:

Bribri:		
night	*kę* (place or time)	*tuina* (dark) *ör*
midnight	*kę* (place or time)	*cambus* (half)
Cabécar:		
night	*tɔwina* (dark)[97]	
midnight	*ká* (place)	*łalą́* (half)

The counting of past and future time is also of interest. Both tribes have the same system. The list given here is in Bribri and is used up to 6.

Past	*Present*	*Future*
yesterday *cbiki*	today *ine*	tomorrow *buLé*
2 days past *báKLi*		2 days after today *baiki*
3 days past *mąąLi*		3 days after today *meęek*
4 days past *tkélLi*		4 days after today *tkék*

are different.

[95] Sun can be called *díwɔ* or *díwɔts*.

[96] Note that this is the same word used by the Bribri.

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Past	Present	Future
805 192 5 days past *skŕLi*		5 days after today *skŕiki*
6 days past *térik*		6 days after today *teriki*

[TEXT CONTINUES TOP OF P. 26(B)--Analyst]

LIFE CYCLE

784 [182] [756] [184] [609] All events of life are bound by tabus and fear, and of necessity these occasions require the aid of the medicine man. Even on the Pacific slope where custom is less rigid, certain prohibitions and laws continue, although they are not freely discussed nor is their practise admitted to strangers.

843 **Pre-natal.** Both Gabb [98] and Pittier [99] have called attention to the fact that the Bribri believe that an unborn child can be influenced by certain objects seen or objects worn by the woman around her waist. This is not limited to the Bribri, however, but is also characteristic of the Cabécar. In addition to the information given by the above-mentioned authors, there are many more superstitions, some of which are cited below. Pregnant women cannot participate when certain types of poison are used for fishing (*see* Fishing), [753] nor can they cut cacao trees. If they cut such a tree, when it is time for the child to die, he will wilt from the waist down in slow agony and will then require the aid of a medicine man to die (*see* Curing). A pregnant woman cannot eat from a pot, only from a leaf or a plate. If she fails to obey this rule, her child will be stupid or stricken dumb and not even the medicine man can cure him. If she eats [825] *perico ligero* (sloth) it means that her family will be valiant and hard to kill. If the man is an *okụm* (*see* Death), he cannot bury while his wife is pregnant. There is also the belief [761] that the first time a girl is in this state someone has to die. Occasionally, therefore, the family of a dead person search for a girl in her first pregnancy and a fight with her family ensues. [184] This does not happen on the Pacific side.

[262] Tapir meat is tabu. Some months before birth, the medicine man gives the expectant

[TEXT CONTINUES MIDDLE OF P. 26(B)--Analyst]

[98] Gabb, 1875, p. 494.

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805 On the Pacific side, the school has been responsible for the use of the European divi-
192 sions.[1] These have been incorporated into the
177 local tongue, e.g., *nomingoét*, which literally is "Sunday" from the Spanish *domingo*, and *ét*, the Bribri "one." This means one week.

[1 Lic: divisions of time - Analyst.]

LIFE CYCLE

843 mother a drink made from barks and herbs which is supposed to stop the lochia.

844 Birth. Birth itself must take place unattended
[313] in a separate house made by the father of leaves or branches and located beside a running stream or at least a water hole. The woman, once she enters this shelter, must be seen by no one until the medicine man prepares her after everything is over. The belief is that a
[826] woman about to bear has four eyes, and if any
[761] person or animal sees her in this state, he will die. Food is carried to her in a leaf which
[264] must be buried as soon as it has served its purpose so that neither animal nor human being can walk on it. If this should happen, the mother would have a violent stomach-ache. The bringer of the food, usually an old woman, must turn her face away so as not to look as she gives it, and must take pains not to
[262] touch the mother. Salt, chocolate, tapir, and pork are tabu during this period.

Birth is given in a stooping position. The umbilical cord is cut with a knife fashioned from the tender part of wild cane or from a pig bone, or is crushed with stones. It is tied with cotton thread made especially for this purpose (*see* Fibers). The umbilical cord and the afterbirth are buried where the child is born. It is believed that if another spot is chosen, the child will roam away from his mother. After the cord is tied, he is washed in the stream. Among the Caribbean Cabécar, the
846 woman stays isolated for eight days: four in the birth shelter, and four in the house. For the first four days, an old woman brings the mother a hot liquid made from the bark of
[824] trees, in particular that of *kaoli* (*Phoebe mexicana*), with which to bathe herself and the child. When she returns to the house, she

** Pittier, 1938, p. 23.